/55 cont./

226 bait. Some individuals still fish with the aid of bow and arrow. As for the harpoon and the fishing net, they say that they never used them. The fish are not strung on a cord, but collected in a basket or, lacking that, strung on a little stick provided with a crook. Now and then collective fishing expeditions are organized. [462] [252] [192] If they are far from home, the men fish while the women roast the fish on the spot (mokĩ é), where it is consumed. When nearby, they carry everything to the village, where they share the yield with those who remained behind.

The collective fishing expeditions of the Mbüá of Xapecó last for many months.

●421 In spite of the little importance of the economic preoccupations in the tribal culture, one sees quite a keen sense of private property. The researcher trying to acquire for the ethnographic collection some object -- a basket, for example -- that belongs to a child will not obtain it without the latter's consent, even though he perhaps offers by /56/ way of remuneration an implement greatly coveted by the parents. The money received in the street [262] [192] [432] by the children on the occasion of visits to São Paulo or another city belongs to them themselves; they spend it, in general, on wheat bread (mbodjapé), one of their preferred tidbits. On the other hand, in the matter of food for immediate consumption, the [114] individual makes his interest prevail. In São Paulo I once offered a basket with a few dozen bananas to a group of Mbüá; all advanced on the fruit at once, each one snatching what he could and immediately concealing the product of his agility under the blankets, traveling bags, or coats scattered around in the corners [224] of the hut where the Indians were staying. This attitude noticeably contrasts with the fairness that these same Mbüá maintain when [178] they distribute the yield from hunting (even individual hunting) in their own village. One sees that in the latter case the ancient institution of the tribal economy is still alive.